

PIONEER

Spring 2001



KEEP THE LEGACY ALIVE, P. 28

Published by the Sons of Utah Pioneers

Your home. Your values. Your Internet.



00:00:01



00:00:03



00:00:05



00:00:07



00:00:09

Bring the best of the world into your home with MSTAR.NET Internet service. MSTAR.NET Internet service is committed to the values LDS families share. That's why we offer more than just access to the Internet. Our leading filtering and World Web Watch services help us partner with you to keep objectionable material out of your home while making the Internet a safer and more valuable tool.

MSTAR.NET is a service of Millennial Star Network a non-profit company affiliated with The Church of Jesus Christ of Latter-day Saints. Millennial Star network's mission is to provide values-laden and reliable information and electronic services for members and friends of the LDS Church.

MSTAR.NET gives your family:

- Unlimited access for \$19.95/mo., built on leading Internet service provider networks.
- Dependable Internet access across the United States with nearly 2,000 dial-up locations.
- Free multiple e-mail accounts, ample personal web space, and your choice of browser.
- Up-to-date LDS-related news, features, and content at LDSWorld.com. A reliable source of Church information, the LDSWorld Web site is a thriving community for Latter-day Saints.

Sign up today
and get
"A Parent's Survival
Guide to the Internet"
FREE!
(A \$16.95 value!)

Sign up today! Call **1-877-673-4356**
for your free start-up CD-ROM.



MSTAR.NET
MILLENNIAL STAR NETWORK

PIONEER

Spring 2001

FEATURES

- 4** THE WAR THAT NEVER WAS
Clark Larsen

- 12** GOOD CHARLES GOOD
Des Moines, Handcart Children, and Boots
William G. Hartley

- 19** WHEN HE HATH TRIED ME
Utah's African American Pioneers
Brandi Rainey

- 28** KEEP THE LEGACY ALIVE

- 32** NATIONAL ENCAMPMENT 2001
New Frontiers, New Challenges,
New Opportunities



DEPARTMENTS

- 2** THE PRESIDENT'S MESSAGE
Dr. H. Alan Luke

- 3** DUP PRESIDENT'S MESSAGE
Mary A. Johnson

- 17** PIONEER SPOTLIGHT

- 30** CHAPTER NEWS

COVER ART: Path of Courage
© by Glen S. Hopkinson, oil on canvas,
right portion of 30"x 72." Used by permission.

*Published by the
Sons of
Utah Pioneers*



A Turn on Earth

By Dr. H. Alan Luke

If there is any service organization that is better positioned than the Sons of Utah Pioneers to help us in achieving these feelings, I have no idea what it is.

Iam more than delighted with the opportunity to serve as your national president for the year 2001. This should be a great year for all of us. It is the first year of the new millennium.

The year and century ahead will be full of excellent opportunities for us and, indeed, for all mankind. We revel in the marvelous things the human race has been able to discover and produce with the raw elements provided us by the Creator. It is interesting to note that they are the very same elements with which our forefathers contended as they struggled to reach and tame the primitive wilderness they and others have now made into our beautiful homeland.

My own grandfather was born in Garden Grove, Iowa, en route to Utah in the bitterly cold winter of 1848. These were days of great hardship. The population in general was living at subsistence levels. More than 90 percent lived on farms, eking out a meager existence. They had no choice but to produce and try to preserve their own food supplies, make clothing, build homes, etc.

One can get a first-hand impression of the pitiful circumstances under which those people existed by visiting Farmers Museum in Cooperstown in upstate New York. A first impression upon viewing the crude hand tools, horse-drawn farm implements, etc., available to them might be laughter. Thoughtful reflection of what it all meant, however, could bring tears to one's eyes. What they had to use seems to be almost light

years removed from the great combine harvesters, powerful tractors, etc., we see on the farms of today. Many modern farms grow enough food to feed (or overfeed) hundreds of city dwellers. Data I computed while at Washington State University showed that the six largest dairy farms in the area in 1986 produced enough milk to supply the entire city of Seattle. Such high productivity is what has made possible the very high standard of living we enjoy in this country today.

What a time it has been to have a turn on earth. Many of us have seen progress that may equal, or exceed, the progress made earlier in the entire evolution of mankind.

The question now is where do things go from here? What can we do to improve things for ourselves and for those who follow?

In my opinion, the only real necessity needed now to improve our quality of life involves social affairs, i.e., our interpersonal relationships. Many people who can have almost any of the material things they need, or want, find little happiness.

What is needed to make our lives more pleasant? I believe that two of the most essential things for our happiness are a feeling of being useful and appreciating what we have.

The happiest people I know are those who are most grateful. The more thankful a person is, the more rewarding his life and the more he (or she) becomes an asset to himself and others. These conditions lead to peace of mind and confidence in the future.

If there is any service organization that is better positioned than the Sons of Utah Pioneers to help us in achieving these feelings, I have no idea what it is. It has been my privilege to be a member of a number of fine groups. None compares with our society. We work to serve each other and our communities. We do so in fine company with most pleasant experiences. SUP's basic dedication is to revere our ancestors. The more we learn about them, the more we appreciate what they have done. And as we come to appreciate them, we come to value the good things they have made possible for us.



Washington

More than Names

By Mary A. Johnson

Remember what a difficult time Alex Haley had researching his family tree—finding his “roots”? Yet, with all the difficulty he encountered, he had an inner drive to pursue the search that wouldn’t let him quit until he’d discovered where he came from and who he came from, thus giving his life new meaning and a purpose for being. He finally found peace in spite of the frantic search. It would have been easier for him if there had been better records kept of his ancestors.

Someone has said, “You don’t really know who you are until you know who you came from.” Records help us to know who we came from and stories help us know who we are. Our heritage is our foundation, and through the records our ancestors left (stories, journals, music, artifacts, photographs), we become anchored to this foundation and can move with freedom, taking what we’ve have found and pressing toward the future with confidence.

The whole purpose of organizations such as Daughters of Utah Pioneers and Sons of Utah Pioneers is to help people remember, feel connected to, and honor those who gave so much of themselves in settling this commonwealth.

More Than Names

*I've always known your names,
But you were flat people on a white page
Until I read your stories.
Now you are more than names
And I know that your blood flows also in my veins.*

*You pledged yourselves to truth and right
Then joined with others to fight the great fight
For freedom to worship
To live God's will,
To be a beacon on a lonely hill.*



*Robert Gardner, of Scottish birth,
Man of strong will, salt of the earth,
From Scotland to Canada, to Nauvoo then Salt Lake
And on into Dixie to put down your stake
To hew out pine for the “great organ pipes,”
Your indomitable spirit rose to great heights.
As you stitched your own leg wound, a gash to
the bone,
After cleansing with salt. You did it alone.
Then in your dispute with President Young
And the lashing out with his sharp tongue.
When he said, “I suppose you’ll apostatize now,”
You answered him, saying, “No; No, for somehow
Jesus Christ is the head of this church, you see,
and the Savior not only for you, but for me.”*

*Sarah Sturdevant Leavitt, woman of strength
and grit
Never lost faith nor slowed down a bit.
Your husband died while crossing the plains
And hard as it was to leave his remains
You pushed forward with your growing sons,
Lemuel and Dudley, and other loved ones.
You suffered a bone disease. I suffered one too,
And that makes me feel extra close to you.
You never gave up your corn-cob pipe
But asked God’s forgiveness for that one black stripe.*

*You, Abigail Abbot, became widowed in Nauvoo.
Yet you made the long trek with sons and daughters too.
In your old age, with voice strong and clear,
You gathered the young folks at Christmas each year
To go Christmas caroling at each home in town.
Was my love for music from you handed down?*

*And there’s William Snow. A better man never lived.
Kindness and charity were your wonderful gifts.
Thirty long miles you trudged through the snow
To get food for the widows who were starving so.
Great intellect, too, was your family’s trait
And your siblings led out in this early state.*

*Margaret Calander, Sally Adams, Chloe and Royal too,
Myron and Lovisa, I want to know you.
When I cross the veil will you be there
To welcome me home, since I am your heir?*

*Nathan and Rose, you, my parents, were pioneers too
At a much later date. May I ever honor you.*

*You are not flat people on a white page anymore.
You are alive and growing, of that I am sure.
I revere you now for you are more than just names
And I am glad that your blood
Also flows in my veins.*

—Mary A. Johnson

PIONEER Spring 2001

PUBLISHER
Dr. H. Alan Luke

PRESIDENT-ELECT
Phil Richards

EDITOR-IN-CHIEF
Kellene Rickx Adams

MAGAZINE DESIGNER
Susan Lofgren

**EDITORIAL
ADVISORY BOARD**
Dr. F. Charles Graves, Chairman
Dr. J. Elliot Cameron
Dr. Raymond E. Beckham

**SALES AND
MARKETING**
Richard Schmuhl
Anita Schmuhl

**NATIONAL
HEADQUARTERS**
3301 East 2920 South
Salt Lake City, Utah 84109
(801) 484-4441
Email:
sonsofutahpioneers@networld.com
Website:
www.sonsofutahpioneers.org

**PUBLISHED
QUARTERLY**
Salt Lake City, Utah
Subscriptions: \$12.00 per year.
For reprints and back issues,
please contact the SUP.

MISSION STATEMENT
The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

Wings of Faith

The War That Never Was

On May 28, 1857, the War Department issued orders for the gathering of troops to march to Utah to suppress the "Mormon rebellion."

By Clark Larsen

Even after a century and a half, mention of the Utah War and the unwarranted and unwelcome arrival of Johnston's army in the Great Salt Lake Valley still touches a raw nerve with Utah Latter-day Saints.

President James Buchanan believed the lies¹ spread by enemies of the Latter-Day Saints and on May 28, 1857, the War Department issued orders for the gathering of "a body of [2,500] troops at Fort Leavenworth, to march thence to Utah"² to suppress the "Mormon rebellion."

President Buchanan was not the first to hear such mendacious gossip. In 1854, President Franklin Pierce believed the rumors and sent Colonel E. J. Steptoe and a few soldiers to remove Brigham Young from the governor's seat. In a dispatch dated December 30, the colonel reported to the president:

"It being our unqualified opinion, based upon the personal acquaintance

which we have formed with Governor Young, and from observation of the results and influence of the administration in this territory, that he possesses in an eminent degree every qualification necessary for the discharge of his official duties, and unquestionable integrity and ability, and he is decidedly the most suitable person that could be selected for that office."³

Had President Buchanan, Secretary of War John B. Floyd,⁴ or Jefferson Davis of the Senate Committee on Military Affairs simply read Steptoe's report they would not have been taken in by the lies. Unless of course something more subtle and more sinister was afoot. That possibility was mentioned by John Taylor while speaking to Grant's vice-president, Schuyler Colfax, in 1869⁵ and by Brigham H. Roberts in 1930.⁶

The Utah Expedition was only a sideshow in an arena of much larger events as this article will demonstrate.



1776 AND 1788 SLAVERY

The Declaration of Independence states: "We hold these truths to be self-evident, that all men are created equal," yet the Constitution provided for the continuance of the slave trade for another 20 years and slavery in the United States indefinitely. Those documents left unresolved the dilemma of slavery in a democracy.

For years the Latter-Day Saints were caught in the crossfire as the nation moved inexorably toward the Civil War.

Of this war, Joseph Smith prophesied, "Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many

souls. . . . For behold, the Southern States shall be divided against the Northern States. . . . It may probably arise through the slave question. This a voice declared to me while I was praying earnestly on the subject, December 25th, 1832."⁷

Years earlier, the Missouri Compromise of 1820-21 had attempted to resolve this question by admitting both Missouri, a slave state, and Maine, a free state, into the Union, thus maintaining equal representation in the Senate. The compromise also closed the northern part of the Louisiana Purchase and all of the Oregon Territory to slavery. As often happens with political compromise, radicals on both sides were unhappy.

1831-1838 JACKSON COUNTY

Into this maelstrom of discontent the Latter-day Saints came on August 2, 1831, when they laid the foundation of their first house in Jackson County, Missouri. The following day the Prophet dedicated the temple site in Independence.

The Saints were mainly Canadian



It has long been recognized that slavery not only harms the slave but hardens the heart of the master and destroys their regard for others.



and New England farmers, craftsmen, and shopkeepers. On the slavery issue Joseph Smith said, "Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now . . . Break off the shackles from the poor black man."⁸ Brigham Young later added, "My own feelings are that no property can or should be recognized as existing in slaves, either Indian or African."⁹ Such attitudes threatened the Missouri status quo.

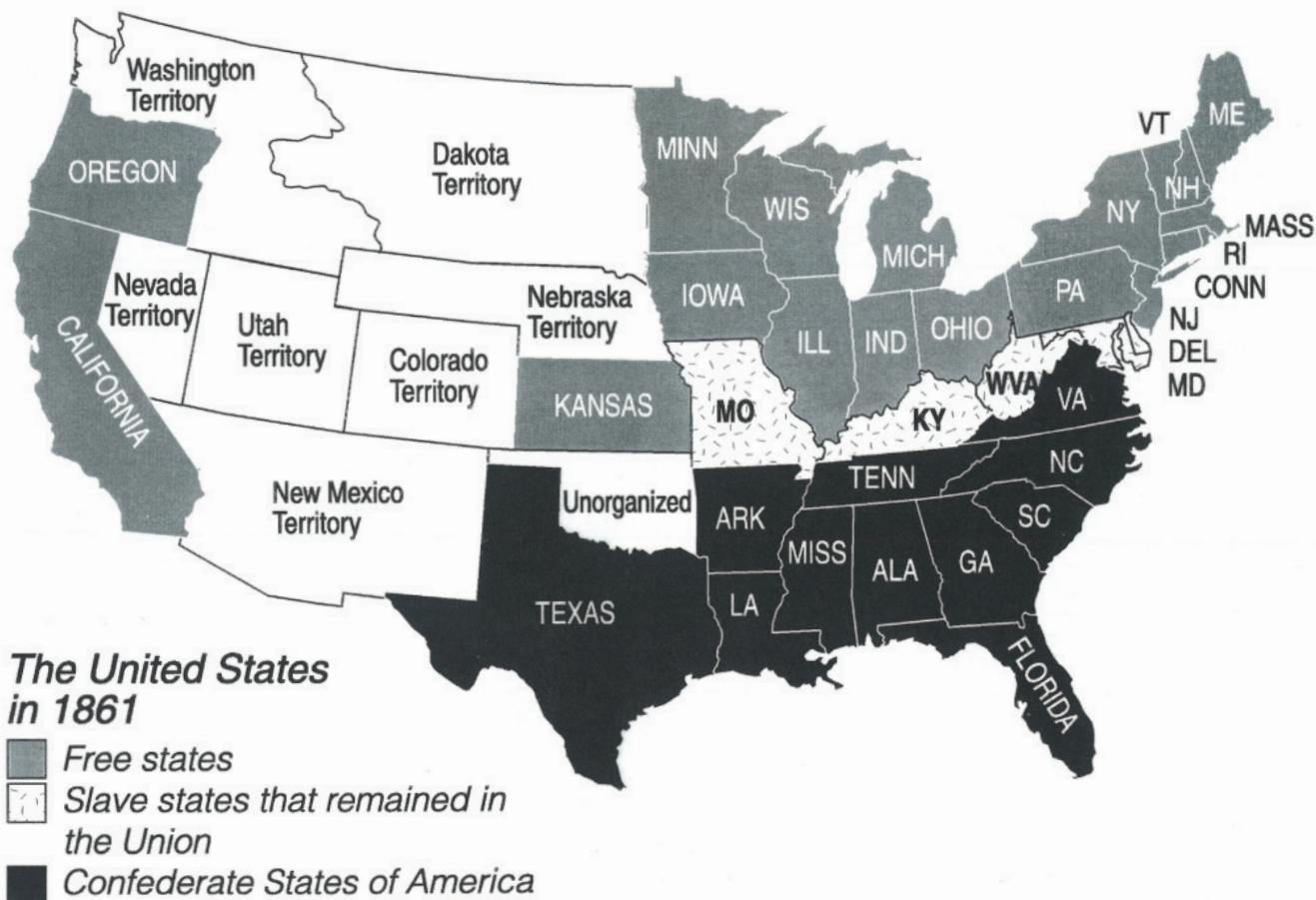
It has long been recognized that slavery not only harms the slave but hardens the heart of the master and destroys their regard for others. As Robert E. Lee himself wrote in a letter to his wife dated 1856, "Slavery as an institution is a moral & political evil in any country. . . . I think it however a greater evil to the white than to the black race, & while my feelings are strongly enlisted in behalf of the latter, my sympathies are more strong for the former."¹⁰

By the spring of 1832, the Saints' Missouri neighbors were hurling stones through their windows. That fall vandals

burned their haystacks and shot into their homes. Mob persecution worsened until on October 27, 1838, Governor Lilburn W. Boggs intervened, issuing orders to the militia that, "The Mormons must be treated as enemies, and must be exterminated or driven from the state."¹¹

The Latter-Day Saints then saw their women ravished by brutal soldiers, their children murdered by the mob, and their leaders illegally imprisoned. During that winter and into the spring, 15 thousand Latter-Day Saint men, women, children—the sick, the old, on foot or by wagon—were forced to abandon their homes and farms and leave the state. In at least one instance, several hundred church members were surrounded by soldiers and compelled to sign their property over to Missouri to defray the expense of expelling them from the state.

Slavery had indeed hardened the hearts of the Saints' enemies in Missouri. For example, Kansas was opened in 1854, and the issue of slavery there was left to the settlers. Soon bands of Missouri ruffians were crossing the



*Headquarters
Company of
Mormon
Battalion.*



border to attack the “free soilers” in what came to be called “Bleeding Kansas.” During the Civil War, Missouri bushwhackers such as William Quantrill harassed Union troops, looted homes, and robbed businesses. In one raid on Lawrence, Kansas, they killed more than 150 civilians. Even when peace came, former bushwhackers such as Jesse James and the Reno brothers continued to rob, murder, and plunder.

Missouri’s official report of the “Mormon War” of 1838 counts “forty Mormons killed and one citizen killed.”¹² To such hardened men what were the lives of a few Mormons?

1846-1847 MORMON BATTALION

The Saints’ next involvement with a Civil War-related event was their mustering of the Mormon Battalion. When Texas was annexed by the United States, Mexico objected claiming it was still a Mexican province. President James K. Polk sent John Slidell to Mexico to resolve the Texas dispute and to purchase California and New Mexico. Mexican officials refused to sell, and President Polk ordered American troops to occupy a disputed strip of land along the Rio Grande River. Fighting soon broke out, and 16 dragoons were killed. American blood had been spilt on “American soil.” On May 13, 1846, Congress declared war on Mexico, funded \$10 million, and authorized 50,000 volunteers.

On June 30, Captain James Allen, accompanied by three dragoons, arrived at Council Bluffs and gave Brigham Young a letter requesting enlistment of 500 men. If ever a people were justified in refusing such a request, it was the Saints. They were making

their way across Iowa as best they could and every able-bodied young man was needed. They had been driven from their homes in Jackson County by mobs and from their homes in Far West by the state militia; they had also just been driven out of Nauvoo by mob militia and politicians’ lies. Uncle Sam had turned a deaf ear to their pleas for relief and protection, making a mockery of the constitutional freedom of religion clause.

Nevertheless, Church leaders heeded Captain Allen’s request and on July 20 the Mormon Battalion marched out of the Camp of Israel to Fort Leavenworth, Kansas, where they began preparations for a march to California. Shortly thereafter Captain Allen died and Colonel Phillip St. George Cooke¹³ was placed in command. The Battalion dug wells and opened the Santa Fe Trail that was followed thereafter by thousands of California-bound immigrants. The Battalion reached San Diego in January, and Battalion members were discharged six months later.

The Saints had been accused of disloyalty to the United States in the past. Accepting service in time of war, at such great sacrifice, was irrefutable evidence of their loyalty.

On September 14, 1847, the American army captured Mexico City, ending the fighting. The United States government then paid Mexico \$15 million for the 1.2 million square miles taken from them. These newly conquered territories were open to slavery. Former President John Quincy Adams complained to fellow Congressman Abraham Lincoln and others that, “The war with Mexico was instigated by slaveholders for the extension of slave territory.”¹⁴

On July 20 the Mormon Battalion marched out of the Camp of Israel to Fort Leavenworth, Kansas, where they began a march to California. The Battalion dug wells and opened the Santa Fe Trail that was followed thereafter by thousands of California-bound immigrants.





Mormon Battalion soldiers cutting away bank of stream to make a road, 1880.

The Saints had been accused of disloyalty to the United States in the past. Accepting service in time of war, at such great sacrifice, was irrefutable evidence of their loyalty.



1857-1858 UTAH WAR

A decade later, President Buchanan dispatched an army to Utah to suppress a nonexistent rebellion without first taking pains to ascertain the truth of the matter. Anyone with the least bit of common sense and the slightest knowledge of the Latter-day Saints knew that the whole exercise was ridiculous. The Saints had always been loyal and patriotic Americans. A scant ten years had passed since the Mormon Battalion served their country. The Prophet taught that the Constitution was the work of inspired men, and the twelfth Article of Faith states: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law."

The *New York Times* suggested that the president's motive was really religious persecution of an unpopular minority to get votes: "The Mormon war was as promising a little quarrel as ever an enterprising statesman gloated over. . . . Nothing was wanting to convert our venerable president into a glorious crusader on behalf of law, order, morality, and national dignity."¹⁵

It is also possible that the real purpose of the expedition was to drive the Saints from

Utah. Church members had colonies all over Utah and even a few settlements in Washington, Nebraska, and New Mexico territories. That presented a problem for proslavery Southerners. Those pesky New England, Canadian, British, and Scandinavian Saints were not likely to vote their territories into the Union as slave states. But that problem would be solved if the army "dispersed them by fire and sword," as the *Tribune* suggested they might.¹⁶

The most likely reason for the Utah Expedition, according to John Taylor, "originated in the desire of Secretary Floyd to scatter the U.S. forces and arms preparatory to the Confederate Rebellion. Such is history and such are facts."¹⁷ Barely one American in 30,000 was in the army on the eve of the Civil War. A remarkably small number considering the population, expanse, and wealth of the nation. The army consisted of 14,663 officers and men of whom one-fifth were stationed in Utah. One-hundred-eighty-three of the army's 198 companies of infantry, artillery, and mounted troops were on frontier duty west of the Mississippi by the end of 1860.

On July 24, 1857, word reached Utah that an army was en route. Governor

Brigham Young had neither requested it nor had he been told its purpose.

"We [soon] had men [infiltrated into all the Expedition's] camps, and knew what was intended," said John Taylor. "If its mission was to be judged by the boasts of its officers and men, there was to be a sort of 'Mormon conquest,' and Mormon houses, gardens, orchards, vineyards, fields, and also Mormon wives and daughters were to be the spoils. The very houses were picked out that certain persons were to inhabit; farms, property and women were to be distributed. 'Beauty and booty' were their very watchwords."¹⁹

In August Governor Brigham Young wrote Col. Albert Sidney Johnston, commanding, "I wish for peace, and do not want to fight anybody; but [you] must not come here with a hostile army, and if [you] undertake it, we shall prepare to defend ourselves."²⁰ The army's answer was to double its pace to 30 miles a day by a forced march.²¹ The Utah Militia then sent out squads to interdict the army's supply line. They burned prairie grass, ran off animals, and burned supply wagons, thus forcing the army to slow its advance and increase its guard and patrols.

The only shots fired during the entire "war" occurred at Green River when Maj. Lot Smith's company, who was busy looking for supply trains to burn, stumbled onto a squadron of dragoons under the command of Capt. Randolph Marcy.²² There was some talk between the officers after which the dragoons fired on Smith and his men killing two horses. Having been enjoined by President Young to avoid the shedding of blood, Smith's men withdrew.²³

The interdiction slowed the army just enough that they were caught in the early mountain snows. They lost hundreds of battery horses, draft mules, oxen, and cattle to freezing and starvation. Their last 35 miles that year took 15 days of difficult toil. They went as far as they could before stopping near Fort Bridger. Colonel Johnston wrote that "winter is too near to attempt the passage of the Wasatch range of mountains with a probability of success."²⁴ By late November the expedition was safe-locked in deep snows for the winter.

As Johnston's Army struggled west, emissaries²⁵ for the Church traveled east to importune the president, Congress, and any-

one else who would listen to the plight of the Saints. When it was learned just how shallow the president's reasons were for dispatching the Expedition, public opinion turned against him.

On April 12, 1858, Alfred Cumming reached Great Salt Lake City. When he presented his credentials of appointment as governor, Brigham Young immediately stepped aside and provided every assistance in making the transition. The new governor investigated the rumors circulating in the east and found them groundless. Governor Cumming, Col. Thomas L. Kane (a friend of the Mormons), and two "peace commissioners" sent by Buchanan then negotiated an agreement with President Young: The army would pass peacefully through the city and encamp in Cedar Valley beyond the Jordan River. For his part, Brigham Young advised that the city would be abandoned and fire parties would stand ready to lay it waste should there be any deviation from that agreement.

Johnston's Army marched through Great Salt Lake City on June 26, 1858. Early that morning they entered the valley through Emigration Canyon and marched beyond the Jordan River that day. Colonel Cooke rode through the city with his head bared to honor his former command, the Mormon Battalion.

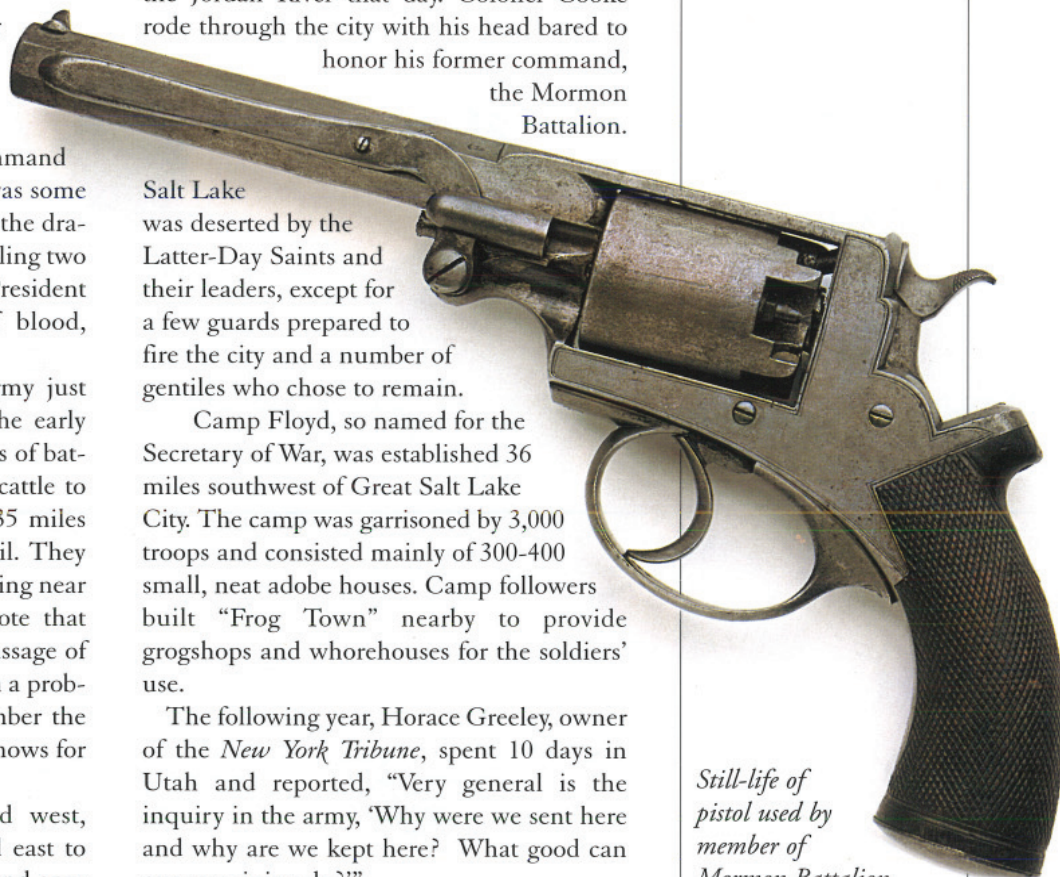
Salt Lake was deserted by the Latter-Day Saints and their leaders, except for a few guards prepared to fire the city and a number of gentiles who chose to remain.

Camp Floyd, so named for the Secretary of War, was established 36 miles southwest of Great Salt Lake City. The camp was garrisoned by 3,000 troops and consisted mainly of 300-400 small, neat adobe houses. Camp followers built "Frog Town" nearby to provide grogshops and whorehouses for the soldiers' use.

The following year, Horace Greeley, owner of the *New York Tribune*, spent 10 days in Utah and reported, "Very general is the inquiry in the army, 'Why were we sent here and why are we kept here? What good can our remaining do?'"

When it was learned just how shallow the president's reasons were for dispatching the Expedition, public opinion turned against him.

—Walter D. Mordaunt



Still-life of pistol used by member of Mormon Battalion.

Johnston's Army marched through Great Salt Lake City on June 26, 1858. Salt Lake was deserted by the Latter-Day Saints and their leaders, except for a few guards prepared to fire the city and a number of gentiles who chose to remain.



Captain Richard F. Burton of the British army also visited Utah. His observation: "In point of mere morality the Mormon community is perhaps purer than any other of equal number; and ascribes to them tolerance, kindness, sobriety, industry and many other good qualities."²⁶

1861-1865 CIVIL WAR

Despite such reports, Johnston's army remained in Utah and missed the first year of the Civil War. For all practical purposes Secretary Floyd had placed the expedition so deep in the wilderness that it was inaccessible. In the spring it was necessary to wait for muddy roads to dry and firm up sufficiently to support heavy supply wagons, artillery carriages, and caissons. On a long trip through the mountains and across America's high plateau, one had to wait for the grass to grow sufficiently to support all the draft animals and cattle herds.

In 1860, Colonel Cooke replaced Johnston as commander at the Camp and renamed it Fort Crittenden. In late summer 1861, orders arrived for its abandonment.

What could not be taken was ordered

sold at public auction. Hundred-pound sacks of flour that cost the government \$28.40 sold for 52 cents. Houses, wheat, bacon, harness, tents, mules, wagons, tools, etc., that had cost the government an estimated \$4 million sold for 2 1/2 cents on the dollar. The federal government's mismanagement had just created more than a few prosperous merchants in Great Salt Lake City.

Excess arms and munitions were burned. A few pieces of ordnance too massive to be wrecked by explosion were thrown down wells. The citizens later recovered them for use by the Territorial Militia.

Before leaving, Colonel Cooke and his senior officers called upon President Young—something General Johnston had never done—and presented him the fort's flagstaff. It was subsequently relocated to the crest of the hill immediately east of the Beehive House where it stood for many years.

The Utah Expedition cost the United States government an estimated \$40 million and the services of 3,000 soldiers. Nary a shot was fired by the Saints during *the war that never was.* ▼



Notes

1. The American Heritage Pictorial History of the Presidents of the United States. *American Heritage Publishing Co.*; New Jersey, 1968, I.366. (Hereafter referred to as *History of the Presidents*.)
2. House Executive Document, 35th Congress, No. 71, 4-5. The circular from the commander-in-chief, U.S.A.
3. Wood, William P. The Gazette, Washington, D.C., October 21, 1883. (Hereafter referred to as Wood.)
4. The Faith-Promoting Series: IV. "A String of Pearls." Salt Lake City: Juvenile Instructor Office, 1881, 44, 6.
5. Roberts, B.H. The Life of John Taylor, 269. (Hereafter referred to as Taylor.)
6. Roberts, B.H. Comprehensive History of the Church, 1930, IV: 224-225. (Hereafter referred to as *Comprehensive History*.)
7. D&C 87; Documentary History of the Church, V: 324.
8. "Joseph Smith's Views of the Powers and Policy of the Government of the United States," *Millennial Star*, XXII, 743.
9. The Deseret News, Great Salt Lake City, January 10, 1852.

10. Sandburg, Carl. Abraham Lincoln: The Prairie Years and the War Years. *Planesville, New York*, 1970, 257. (Hereafter referred to as *Sandburg's Lincoln*.)
11. The "Extermination Order" is in the collection of documents published by order of the General Assembly of Missouri, 1841, 61.
12. History of Daviess County. *Birdsall and Dean*, 1882, 205.
13. Cooke, Phillip St. George. Conquest of New Mexico and California. *New York: G.P. Putnam and Sons*, 1878.
14. *Sandburg's Lincoln*, 91.
15. New York Times, June 17, 1858.
16. New York Tribune, January 30, 1858.
17. Taylor, 241-2.
18. Nofi, Albert A. "Profile: The Old Army on the Eve of the Civil War," *North & South magazine*, 1999, V3, No. 1, 7-8.
19. Taylor, 241-2.
20. "History of Brigham Young," *Millennial Star*, August 23, 1857, 438-9.
21. *Comprehensive History*, IV: 272.
22. Marcy, Randolph Barnes, Thirty Years of Army Life on the Border.
23. "Major Lot Smith's Narrative, Echo Canyon War," *Contributor*. IV: 167-9, 224.
24. House Executive Documents, 35th Congress, 1st Session, x. No. 71, 46-47.
25. History of the Presidents, 366.
26. Wood, October 21, 1883; Burton, Richard F. s1862.

The Utah Expedition cost the United States government an estimated \$40 million and the services of 3,000 soldiers. Nary a shot was fired by the Saints during the war that never was.



Below: The Bugle Corps of Johnston's Army, Camp Floyd.



*Church history skips too lightly
past a good man and an act of
kindness he showed the Willie
Handcart Company in 1856.*



Good Charles Good

DES MOINES, HANDCART CHILDREN, AND BOOTS

By William G. Hartley

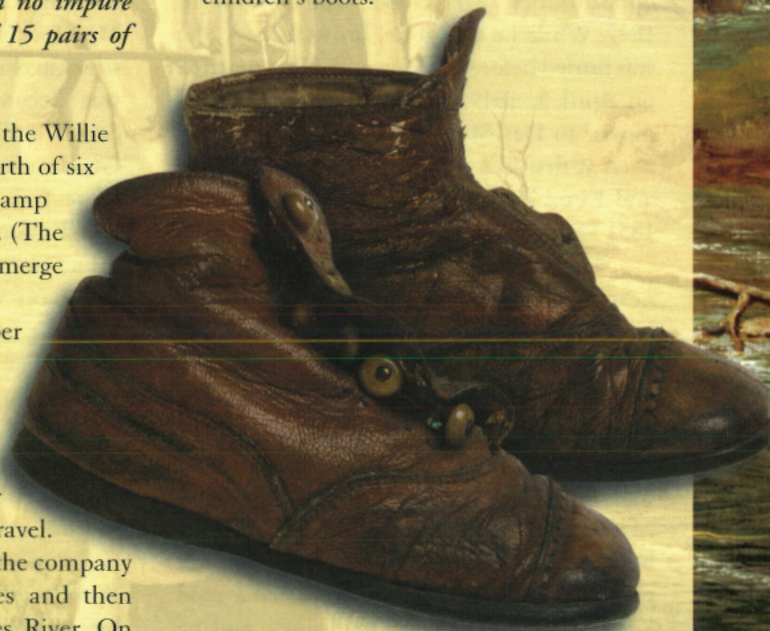
Church history skips too lightly past a good man and a notable act of kindness he showed the Willie Handcart Company when it crossed the state of Iowa in 1856. The story depends on a solitary sentence in the James G. Willie Emigrating Company journal. Its entry for July 31, 1856, reads:

*Crossed on the Flat Boat Bridge and passed about a mile through the town [Fort Des Moines], where we stopped til 2 o'clock to give the cattle water and grass. We pursued our journey again about 4 miles, where we encamped for the night. Mr. Charles Good, a respectable gentleman from the City, who seemed very favorable to the Gospel, from no impure motive, brought a present of 15 pairs of childrens boots.*¹

On that July 31 morning the Willie Handcart Company—the fourth of six companies that year—broke camp just east of Des Moines, Iowa. (The Jesse Haven Company would merge with the Martin Company in Nebraska, reducing the number of companies to five.) The company's routine was to leave early each morning in order to cover as many miles as possible before the summer sun made the day too hot to travel. During the travel-day before, the company had covered a hard 20 miles and then camped near the Des Moines River. On July 31, company members started at 6:30

a.m., crossed the river on the floating bridge (also called the flat boat bridge), and moved right through town. One visitor to the area that summer noted that Des Moines was “quite a new settled place. Lots of brick buildings which form a stylish town.”² Another record observes that the city had 2,800 inhabitants.³

The Willie Company halted by a small stream about a mile beyond old Fort Des Moines, where company members rested, washed up, and a few looked for stores so they could do some shopping. In the afternoon the Willie Company moved another four miles and camped for the night beside Walnut Creek.⁴ Either at the morning stop or at the afternoon campsite, Charles Good made a trip to see the Saints and donate to these strangers 15 pairs of children's boots.



Mr. Good was "passionately fond" of children, a life sketch says. "He could not see them in want or suffering."



LDS history should enlarge Mr. Good's name by one word, nicknaming him "Good Charles Good." Why was this 52-year-old merchant so generous to strangers passing through Des Moines? The Saints had no idea who this concerned gentleman was. Rather than let him remain as but a name in a diary entry, we have checked Des Moines history and genealogy records, which allow us to become better acquainted with him and to understand why he cared about the LDS children.

Charles Good was born on a farm in Ohio in 1803. A local historical sketch about him says that he grew up "very, very poor" and suffered from not having enough food and clothes. His family did not have even enough dishes and eating utensils. As a boy he decided to work hard so that he would never be poor again. When he was 16 he learned the trade of a blacksmith, working the anvil and forge. For the next 15 years he pounded red-hot iron into horseshoes, nails, and other useful objects. He also learned carpentry and brick-laying. In Logan, Ohio, he built the town's first brick building, two stories high. On the lower floor he opened a general store. The top floor became a school.⁵

In 1833 at age 30, Mr. Good married Sarah Geil. They had four children, three of whom reached adulthood.⁶ Seeking better opportunities, Mr. Good visited Iowa in 1847. While he was gone, his wife died. She was buried before he returned.⁷ He remarried on April 5, 1849, to Barbara Beery. They moved to Des Moines on May 2, 1850, and lived at first in a log home on Second Street and Elm.⁸ Their first two children, born in 1851 and 1854, both died in infancy.⁹

Charles opened a grocery and drug business in downtown Fort Des Moines by the log home. Later he started a bakery. A map of Des Moines in 1857, one year after he helped the Willie Company's children, lists him as being a druggist with a store on Walnut Street.¹⁰ At a date not documented, he built a two-story building on Second Street between Vine and Market. The first floor housed his druggist business. He let the second floor be used for religious meetings. For his day he had a good knowledge of drugs and medicines, and he sold his own formulae, including a liniment and a cholera cure.¹¹

Mr. Good was deeply religious, espous-

ing the faith of the Brethren in Christ. He was said to be "a man of very devout character" who was "zealous" in his faith. "While he read many other books," one biographical sketch says of him, "he read the Bible whenever opportunity offered, and committed much of it to memory." Because he wrote references and thoughts on pages of his Bibles, his children possessed "several well marked and worn Bibles" received from him. He preached, sometimes, in Des Moines and out of the area, and he held religious services in his Second Street home. Later, he bought an old German Methodist Church and made it a mission, which became known as the Good Mission, where a Sunday School and other activities were held. "A large portion of his life was given up to religious work," his obituary states.¹²

Mr. Good was "passionately fond" of children, a life sketch says. "He could not see them in want or suffering." When he visited his mission school on Sundays, he took presents for the children. Never able to forget his own boyhood days when he was so poor, he could not stand to see children in need of food or clothes.¹³

Where exactly the Willie Handcart Company crossed the Des Moines River is yet to be determined, as is their precise route through downtown Des Moines.¹⁴ But they must have passed within a block or two of Mr. Good's business. The main north-south street in the downtown business district then was Second Street, between Elm on the South and Walnut on the North. Charles Good's store was located on Second, within those five blocks. It would seem that Mr. Good's decision to donate shoes to the children came from his seeing the Willie Company when it passed through town that morning (and perhaps seeing one or more of the earlier handcart companies when they went through Des Moines).

In the Willie Company were at least 84 children between the ages of 3 and 12. No doubt some were barefooted—many children in those days preferred to go barefoot, especially in summertime. But, Charles Good knew they had a long walk ahead of them before they reached far-off Utah and that many of those small feet would need protection sooner or later. So, he decided to help them. He went to where they were stopped,

taking with him 15 pairs of children's boots from his store shelves. He offered the boots for any of the children needing them. As the Willie diary indicates, the Saints were very grateful for this unexpected gift.

Good Charles Good's act of kindness shines even brighter when compared to contrasting treatment other LDS handcart people received in Des Moines that year. The first handcart company, the Ellsworth Company, moved through the city a month earlier. "The people here raged with the spirit of Cain against us," handcart-puller John Oakley wrote on June 24.¹⁵ And, just hours after Charles Good's visit to the Willie Company, company members were harassed. According to Levi Savage, "a number of ruffians" showed up at the Walnut Creek camp "determined to disturb our camp." The Saints posted a strong guard, which kept the noisy troublemakers out, who finally left about midnight.¹⁶

The second Mrs. Good died September 6, 1863, leaving Charles a widower at age 60, with a five-year-old daughter, Sarah.¹⁷ He retired two years later and sold his businesses. But, ever busy, five years later he erected the "Good Block" of business buildings at the corner of Fifth and Walnut. During his later

years he lived with daughter Sarah and her husband, Dr. Christian Nysewander.¹⁸

Charles Good died on March 27, 1898. By then he had gained a good reputation in Des Moines. His obituary eulogized him as a pioneer resident of Des Moines, a citizen of wealth, a prominent philanthropist, and religious worker. "He was nearly always a generous contributor to relief shipments to Russia, India and other places where extreme distress existed." One biographical sketch says he was a capitalist, whose early investments in town lots, timber, and farmland paid off well once Des Moines developed. Mr. Good was guided by "the strictest moral principles," his obituary notes, principles that sometimes made him appear severe to those who did not know him well. "Sometimes if hired hands had little to do, he would have them move a pile of lumber or stone from a spot they had placed it the day before to another place, just to keep them at work and not lose their time and pay." Such generosity on his part made some think he was eccentric.¹⁹ He was opposed to war and, because of religious principles, he took no part in the Civil War. His acquaintances found him to be companionable and genial, and often referred to him as "Uncle Charley."²⁰

It would seem that Mr. Good's decision to donate shoes to the children came from his seeing the Willie Company when it passed through town that morning.



Good Charles Good's act of kindness shines even brighter when compared to contrasting treatment other Mormon handcart people received in Des Moines that year.

~~~~~

Interestingly, Mr. Good's final reputation locally included his act of kindness towards the LDS handcart children. The local version, which errs when it says he saw the children suffering in winter cold (in fact it was summer), credits him as follows:

*When the Mormons were going through Des Moines, hauling their household goods in push-carts, accompanied with their hungry children, whose bare feet were bleeding from contact with the frozen ground, he gave them shoes and provisions from his store, remembering vividly his boyhood days when he had but a crust for a day, and the Sheriff carried away household goods and kitchen utensils his mother so much needed.*<sup>21</sup>

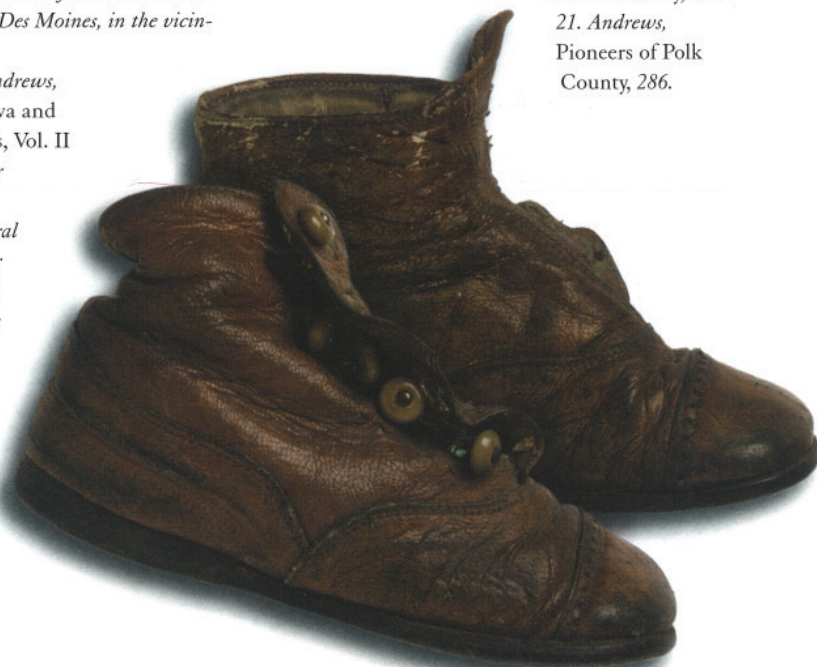
Someday, someone should erect a statue in Des Moines that depicts Good Charles Good holding several pairs of children's boots in his arms. Such a memorial would honor not only this one good man but would serve as a monument to all good people who unselfishly help others who are in need. ▼

### Notes

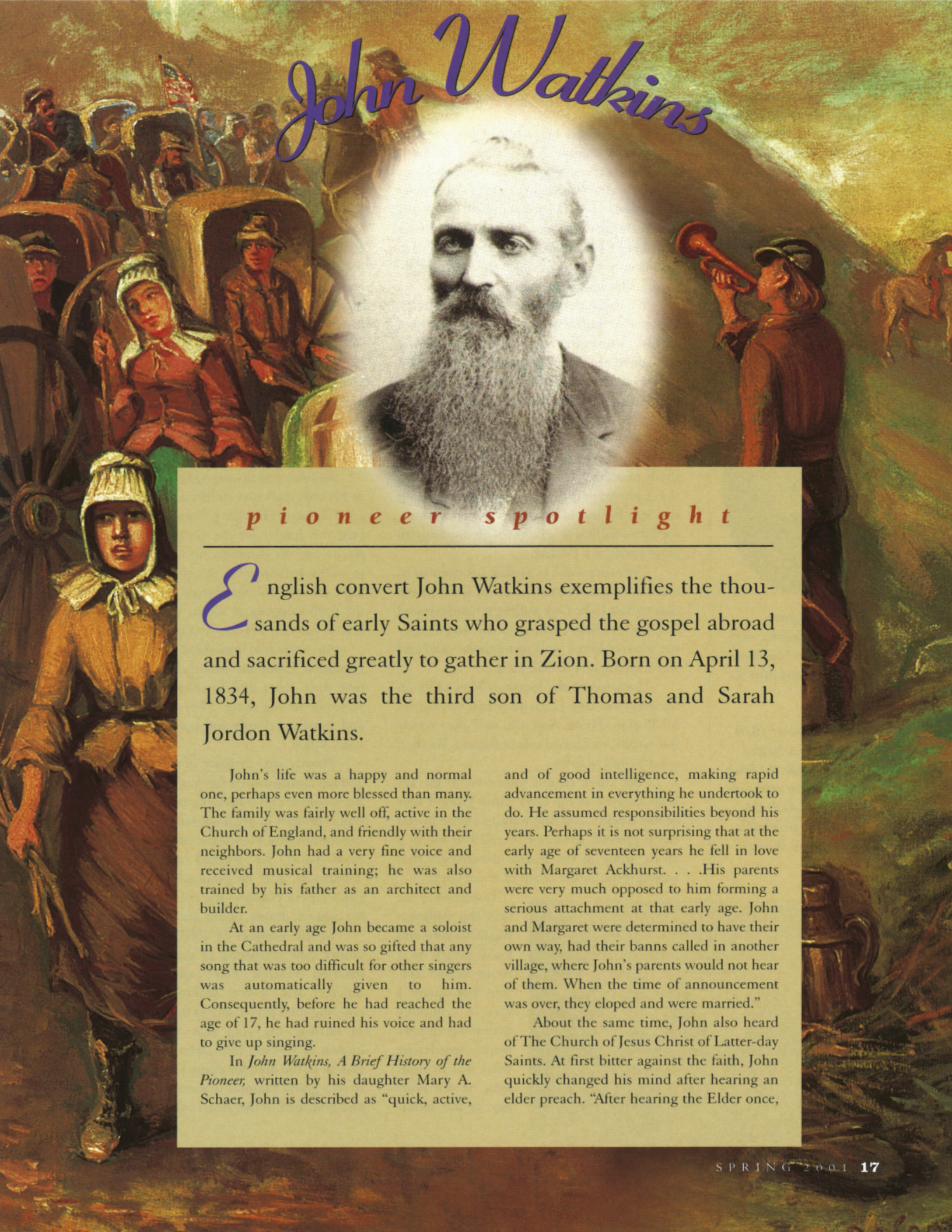
1. James G. Willie Emigrating Company Journal, LDS Church Historical Department, Manuscripts Library, Salt Lake City, UT.
2. Samuel Openshaw Diary, typescript, LDS Church Historical Department, August 13, 1856.
3. John Oakley Journal, 1856, typescript, Oakley family, copy in author's possession.
4. Near the present-day intersection of 86th Street and University Boulevard in West Des Moines, in the vicinity of the Valley West Mall.
5. "Charles Good," in L. F. Andrews, *Pioneers of Polk County, Iowa and Reminiscences of Early Days*, Vol. II (Des Moines, IA: Baker-Trisler Company, 1908), 281-287.
6. LDS FamilySearch, Ancestral File, Family Group Record for Charles Good and Sallie Geil, May 2000. This record claims there were eight other children, all unnamed and undocumented. Charles Good's obituary says the wife's name was Sarah rather than Sallie and that they had four children, three still living and in Des Moines: Samuel M.

Good, Henry Good, and Mrs. Maria Harliss. See "Death of Charles Good," *The Des Moines Leader*, March 29, 1898.

7. Andrews, *Pioneers of Polk County*, 281. She died October 14, 1847, in Logan, Ohio.
8. "Charles Henry Good," in Desmoines...with the History of Polk County, Iowa, Vol. 2 (Chicago: the S. J. Clark Publishing Co., 1911), 987-988; and, Andrews, *Pioneers of Polk County*, 282.
9. LDS FamilySearch, Ancestral File, Charles Good and Barbara M. Berry Family Group Record (May 2000). The children were Sophie, born April 19, 1851, and died June 5, 1851, and Barbara, born January 17, 1854, and died August 29, 1854.
10. Map of Des Moines, Polk County, Iowa, Bausman & Co., Des Moines, IA, ca. 1857; copy at Iowa State History Library, Des Moines.
11. Andrews, *Pioneers of Polk County*, 282-283.
12. "Death of Charles Good" and Andrews, *Pioneers of Polk County*, 285-286.
13. Andrews, *Pioneers of Polk County*, 286.
14. On the 1857 map, Court Street on the east side of the Des Moines River becomes the "Road to Iowa City." A major east-west street named Keokuk, or Sycamore, that becomes Grand Avenue in the west side of Des Moines, is labeled the "Road to Council Bluffs."
15. Oakley Journal.
16. Levi Savage Journal, typescript, copy in author's possession.
17. Charles Good and Barbara M. Beery Family Group Record, LDS FamilySearch.
18. "Charles Henry Good," 987. The LDS Ancestral File lists her husband's name as Clark, but his name is Christian in the Bushnell's Des Moines Business and City Directory, 1881-1882.
19. Andrews, *Pioneers of Polk County*, 286.
20. "Death of Charles Good," and Andrews, *Pioneers of Polk County*, 287.
21. Andrews, *Pioneers of Polk County*, 286.







# John Watkins

## pioneer spotlight

English convert John Watkins exemplifies the thousands of early Saints who grasped the gospel abroad and sacrificed greatly to gather in Zion. Born on April 13, 1834, John was the third son of Thomas and Sarah Jordon Watkins.

John's life was a happy and normal one, perhaps even more blessed than many. The family was fairly well off, active in the Church of England, and friendly with their neighbors. John had a very fine voice and received musical training; he was also trained by his father as an architect and builder.

At an early age John became a soloist in the Cathedral and was so gifted that any song that was too difficult for other singers was automatically given to him. Consequently, before he had reached the age of 17, he had ruined his voice and had to give up singing.

In *John Watkins, A Brief History of the Pioneer*, written by his daughter Mary A. Schaer, John is described as "quick, active,

and of good intelligence, making rapid advancement in everything he undertook to do. He assumed responsibilities beyond his years. Perhaps it is not surprising that at the early age of seventeen years he fell in love with Margaret Ackhurst. . . . His parents were very much opposed to him forming a serious attachment at that early age. John and Margaret were determined to have their own way, had their banns called in another village, where John's parents would not hear of them. When the time of announcement was over, they eloped and were married."

About the same time, John also heard of The Church of Jesus Christ of Latter-day Saints. At first bitter against the faith, John quickly changed his mind after hearing an elder preach. "After hearing the Elder once,



**John and his bride joined the Church, paying a dear price. John's mother declared she would rather bury her son than have him belong to the Mormon Church.**

~~~~~



Above: Margaret Ackhurst Watkins, married John at Maidstone, Kent, England May 4, 1851.

Below: Home of 1870. John Watkins located the clay, made the brick, sawed out the sandstone blocks, and built this house—the first brick house ever in Wasatch County.



his gospel sounded so reasonable that I went many times to hear him of my accord," he recalled later.

John and his bride joined the Church, paying a dear price. John's mother declared she would rather bury her son than have him belong to the Mormon Church. They never reconciled, and all letters and pictures sent her by John were burned unopened. (After his mother's death, John corresponded with his sister Jane, and she accepted the family pictures he sent her.)

What happened after John joined the Church is perhaps best told in his own words: "After being baptized and while being confirmed, the Elder prophesied on my head in the name of Jesus Christ, that I should want to gather with the Saints as bad as anybody ever did. I, being determined in my own mind not to go. . . but lo and behold, the spirit of gathering as foretold by Isaiah hundreds of years ago, rested upon me so strong that I prayed to the Lord fervently to open up the way for me to go under any conditions, for I was willing to pass through anything to gather with the Church. . . .

"So eager was I to go that I consented to cross the plains from the state of Iowa all the way to Salt Lake City pulling a handcart and hauling two little children, a son and daughter, who could not walk through the sand and snow all the way to Salt Lake. . . .

"I started on the fourth of May, 1856, on the good sail ship *Horizon* which was bound for Boston, North America; and after nearly five weeks, we landed safe in Boston. We then went by rail to Iowa.

"For some reason unknown to me we were delayed at the Iowa camp ground four or five weeks. . . . While waiting on the Iowan camp ground, the Lord revealed to me in a vision some of the fearful experiences that would result in the death of many souls.

"It seemed to me that the darkness began to fade and I saw myself in a room about sixteen foot square. I was in company with the gods who were considering what was to transpire on our journey of the hand-

cart company from Iowa to Salt Lake City. It was shown to me that so many were to die. But who were they to be?

"There was an octagon shaped box placed in the center of the room, turned with a handle similar to many lotteries I have seen. Tickets were placed in this box, so many marked to die and so many marked to live. About six hundred souls were in the company and the tickets seemed to be about half of each kind. After being put in the box and mixed promiscuously together, each one of the company drew a ticket that would decide his fate. After seeing and realizing what the consequences were, they asked me if I was willing to go, seeing the risk was so great. The spirit of the gathering was still upon me; it had been filling my soul. My thoughts by day and my dreams at night were only how to get there, so I told them I was willing to take my chances with the rest."

So John and his young family, consisting of his wife and two children, joined the ill-fated Martin Handcart Company. John, in fact, was bugler for the company. His duty was to call the company up in the mornings to assemble for prayers, to call them for meetings, and to give the signals for starting on the trail, stopping at night, and retiring for bed. It was also his duty to ration the flour.

An estimated one-third of the Martin Handcart Company lost their lives in that trek west. John and his family, thankfully, were not among those. They suffered greatly and sacrificed deeply and made it to the Salt Lake Valley.

Shortly after arriving in the valley, John and his family moved further south to Provo. An architect and builder by trade, John soon found himself in great demand in this growing community. He led the community's first brass band, he worked on the Provo Tabernacle, and he planned and built the city's Opera House—the community center for concert, drama, opera, and dancing.

In the summer of 1865, John and his family, now consisting of three wives (he'd married Harriet Steel and Mary Ann Sawyer) and several children, left Provo, entering the Provo Canyon to play a key role in settling the area that would become known as Midway. John, who would serve as bishop in the area for many years, continued to set a grand example of sacrifice, obedience, and gratitude in this new community. ▼

when he hath tried me

I SHALL COME FORTH AS GOLD

—Job 23:8-10

Utah's
**AFRICAN AMERICAN
PIONEERS**

The gospel of Jesus Christ instinctively appeals to many souls—regardless of race or gender. Truth transcends all borders, and thus people the world over have recognized in the gospel something that brings peace and happiness.

There are, however, some people who have sacrificed more than others to accept the gospel. Early in the history of The Church of Jesus Christ of Latter-day Saints, a small number of African Americans heard the gospel and were baptized. This group of people, along with a growing number of African Americans who joined the Church in the subsequent century and a half, had to deal with a difficult Church policy that denied African Americans from holding the priesthood. (That policy was officially reversed on September 30, 1978, when President Spencer W. Kimball



From the beginning of the history of man to comparatively recent times human slavery existed. Always, among thinking people, there were protestations that such a practice was evil, and by 1792 concrete attempts were being made to abolish it.

~*~*~*~

announced that the priesthood would be conferred upon all worthy male members of the Church, regardless of race.)

Despite this policy, gospel principles taught that all men were children of God, and Utah became a sanctuary of sorts for African Americans during a turbulent time in history. The following is excerpted from *The Story of the Negro Pioneer*, written by Kate B. Carter and distributed by the Daughters of Utah Pioneers in 1965:

"From the beginning of the history of man to comparatively recent times human slavery existed, sometimes on a great scale; sometimes, as during the era of the Roman Empire, disappearing almost entirely for centuries. . . .

"Always, among thinking people, there were protestations that such a practice was evil, and by 1792 concrete attempts were being made to abolish it. In the United States all the Northern States in which slaves were held passed laws for the immediate or gradual emancipation of the slaves at various dates between 1777 and 1804. Slavery remained a dominant factor in the Southern States until, as a result of the Civil War, it was abolished by proclamation in 1863 and by constitutional amendment in 1865.

"With the opening of missions by The Church of Jesus Christ of Latter-day Saints in the Southern States in the late '30's and early '40's, and the eventual emigration of many southerners to Nauvoo and later to Utah, it was inevitable that some

slaves would be brought along by their masters. Joseph Smith and the other leaders of the Church realized that slavery was a major problem and felt that the solution was the purchase of the slaves from their masters and the abolition of slavery after the year 1850. . . .

Following their arrival in Utah, some explanation of the attitude of the Church in regards to the problem was made by Elder Orson Hyde. We quote from the *Millennial Star* of February 15, 1851:

"We feel it to be our duty to define our position in relation to the subject of slavery. There are several men in the Valley of the Salt Lake from the Southern States who have their slaves with them. There is no law in Utah to authorize slavery, neither any to prohibit it. If the slave is disposed to leave his master, no power exists there, either legal or moral, that will prevent him. But if the slave chooses to remain with his master, none are allowed to interfere between the master and the slave. All the slaves that are there appear to be perfectly contented and satisfied.

"When a man in the Southern States embraces our faith, and is the owner of slaves, the Church says to him, if your slaves wish to remain with you, and to go with you, put them not away; but if they choose to leave you, or are not satisfied to remain with you, it is for you to sell them, or to let them go free, as your own conscience may direct you. . . .

"Our counsel to all our ministers in the North and in the South is; to avoid contention upon this subject, and to oppose no institution which the laws of the country authorize; but to labour to bring men into the Church and Kingdom of God, and then teach them to do right, and honor their God and His creatures."

Although actual numbers are unclear, there were a fair number of African American pioneers who came to Utah. Captain John Brown recorded 34 "colored" persons in his company, which arrived in Utah in October 1848. Other companies, especially those comprised of Southern converts, likely held similar numbers. Following are brief biographical sketches of two of these faithful Saints and their inspiring stories of faith, obedience, and endurance.



Don Freeman Bankhead was the first freeborn Black in Utah, his middle name proudly stating his status.

Jane Manning James

LEGACY OF BELIEF

By Brandi Rainey

Stories of faithful black pioneers and their quest for temple blessings are varied. Personal histories of many early Saints, including Elijah Abel, Samuel Chambers, Green Flake, Hark Lay, Oscar Crosby, and others color the history of the Church in ways few members now appreciate or understand. They were slaves, sons of slaves, freed slaves, and free men who chose to join the body of Mormons on their trek west and journey towards eternal life.

Sister Jane Manning James was one of the earliest black pioneers. Hers is a story of unyielding faith, dedication to righteous living, and patience that endured. Though there is some confusion about the actual date of Jane's birth (her patriarchal blessing reports it as 1818, her brother recorded it as 1814, and her gravestone states 1822), historians estimate that around the age of 15 Jane joined the Presbyterian church; she gave birth to her first child, Sylvester, that same year.

In 1841, Jane was baptized a member of the LDS Church while living in Wilton,

Connecticut. Following her baptism, Jane and eight members of her immediate family migrated to Nauvoo, Illinois. According to her personal history, Jane and company traveled by canal to Buffalo New York, where transportation officials refused to take them any farther. "So we left the boat, and started to travel on foot a distance of over eight hundred miles. We walked until our shoes were worn out, and our feet became sore and cracked open and bled until you could see the whole print of our feet with blood on the ground."¹

Jane and her family arrived safely in Nauvoo in November of 1843. In Illinois, they found safety and solace, a home, and honest work in support of their families. Jane lived with Joseph and Emma in the mansion house as a "member of Joseph Smith's household" until just before the Prophet's death.²

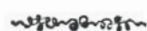
Following her baptism, Jane and eight members of her immediate family migrated to Nauvoo, on foot a distance of over eight hundred miles. "We walked until our shoes were worn out, and our feet became sore and cracked open and bled until you could see the whole print of our feet with blood on the ground."

~~~~~





**J**ane and her family arrived safely in Nauvoo in November of 1843. She lived with Joseph and Emma in the mansion house (pictured below) as a "member of Joseph Smith's household" until just before the Prophet's death.



At that time, she and her sister, Angeline, moved from Nauvoo to the nearby town of Burlington presumably out of fear of persecution. "Soon after they broke up the Mansion House...there was not much work because of the persecutions, and I saw Brother Joseph and asked him if I should go to Burlington...He said yes go and be good girls, and remember your profession of faith in the Everlasting Gospel, and the Lord will bless you."<sup>3</sup> As was promised, Jane lived faithfully and was indeed blessed. While living in Burlington, she met and eventually married Isaac James, "a free black Mormon who had lived in Nauvoo since 1839."<sup>4</sup>

In the spring of 1847 the James family (consisting ultimately of 10 children, all of whom died at early ages except Sylvester and Ellen) began the pioneer trek from Winter Quarters to the Salt Lake Valley. They arrived September 22, 1847, "without any serious mishaps."<sup>5</sup> Several years after settling in Salt Lake, Jane and Isaac separated, leaving her to wonder about her future salvation and the possibility of being reunited with her loved ones beyond the veil.

"Realizing the importance of temple ordinances for future exaltation, she petitioned for the right to receive her sealings and endowments. This was done in a number of requests submitted to various Latter-day Saint leaders, including John Taylor and Joseph F. Smith, throughout the late nine-

teenth and early twentieth centuries."<sup>6</sup> In keeping with church policies at the time, Jane's appeals were denied. Undaunted, and in the face of repeated disappointment, Jane was steadfast. Like Elijah Abel, Jane Manning James died in "full faith of the gospel" on April 16, 1908.

*Deseret News*, Thursday April 16, 1908

*Jane Manning James, an aged colored woman familiarly known as "Aunt Jane," passed away at about noon today at her later residence, 529 Second East Street, after a lingering illness. She was in her ninety-fifth year, and up to a few months ago was comparatively hale and hearty. A severe fall caused a marked decline in her physical condition and gradually she grew weaker until the end came.*

*The picture [accompanying the original article] is a reproduction of a photo of the deceased, taken with her brother Isaac Manning, two years her junior. By the later "Aunt Jane" was tenderly cared for during the last 15 years of her life, especially during the months of her illness. Both were servants in the family of the Prophet Joseph Smith at Nauvoo and each has remained loyal and true to the Prophet's memory since his tragic death nearly 64 years ago. They were converted to Mormonism in the early "forties" in Connecticut. Few persons were more noted for faithful and faithfulness than was Jane Manning James, and though of the humble of the earth she numbered friends and acquaintances by the hundreds. Many persons will regret to learn that the kind and generous soul has passed from the earth.*

Nauvoo Mansion



## Notes

1. Margaret Blair Young and Darius Aidan Gray. *One More River to Cross*. (Salt Lake City: Bookcraft, 2000) p. 180.
2. Newell G. Bingham. "Elijah Abel and the Changing Status of Blacks within Mormonism," *Dialogue: A Journal of Independent Mormon Thought*. Vol 12. (Arlington: Dialogue Foundation, 1979) p. 29.
3. Young and Gray, *One More River to Cross*, p. 243.
4. Bingham, "Elijah Abel and the Changing Status of Blacks within Mormonism," p. 29.
5. Young and Gray, *One More River to Cross*, p. 315.
6. Bingham, "Elijah Abel and the Changing Status of Blacks within Mormonism," p. 29.



# Elijah Abel

## AND THE CHANGING FACE OF BLACKS IN THE PRIESTHOOD

By Brandi Rainey

**O**n the coast of Ceasarea Philippi Jesus Christ stood among his disciples and taught them plainly the power and promise of continuing revelation. He addressed Peter by saying, "thou art Peter, and upon this rock I will build my church...And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven" (Matthew 16:18&19). The Doctrine and Covenants expounds and clarifies the Lord's statement by teaching simply, "the great and grand secret of [this] whole matter...consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men" (D&C 128:11).

The man to whom the keys of the priesthood are given can obtain new information relevant to the salvation of souls. "We believe all that God has revealed, all that he does now reveal, and we believe that He will yet reveal many great and important things" (Articles of Faith 1:9).

This is the story of Elijah Abel. Elijah's story finds significance in the power of continuing revelation. He was the first black man ordained to the priesthood. He served three honorable and effective missions for The Church of Jesus Christ of Latter-day Saints. He was a close personal friend of the Prophet Joseph Smith and the entire Smith family. He remained faithful to the end of his days, waiting patiently for the Lord to reveal "great and important things" in relation to the salvation of his own soul.



*"Born again, not  
of corruptible seed  
but of incorruptible,  
by the word of  
God, which liveth  
and abideth forever"*

—1 Peter: 1:23.

Historians have found precious little information about Elijah Abel previous to his discovery of the LDS faith and subsequent baptism in September 1832. We know he was born in Maryland on July 25, 1810, to a Christian woman named Deliah for whom he was later baptized. His father's name is recorded as Andrew, though no further information about him can be verified.

We know that Deliah was once a slave in South Carolina. After Elijah was born, the family later claimed permanent residence in Canada. The Abel family lived during a difficult and volatile period in American history, and given the nature and complexities of life at that time, the simple fact that Deliah was once a slave and that she moved north towards Canada with her family suggests the possibility that she may have used the Underground Railroad seeking freedom and new opportunities.

"Although most of the stories we hear about the Underground Railroad come after the passage of the Fugitive Slave Law in 1850, when Harriet Tubman was at her heroic best, in fact there were already fugitive slave laws on the books dating from 1787 and 1793."<sup>1</sup> Exact information is unclear, but it is possible that Elijah himself was, at some point in his early life, a slave.

**H**e remained faithful to the end of his days, waiting patiently for the Lord to reveal "great and important things" in relation to the salvation of his own soul.

~\*~\*~\*~



**R**ecognizing his talent and natural ability in carpentry and wood work, the Prophet Joseph, "appointed [Elijah] to the calling of undertaker."<sup>8</sup> Along with his work in the local carpenter's "union," Elijah served the Prophet and entire community faithfully as an undertaker in the city of Nauvoo.

~~~~~

From Canada, where it is supposed that Elijah lived as a free man, he migrated south to Kirtland, Ohio, where he was introduced to the Mormon faith and eventually baptized by Ezekiel Roberts. Within four years of his conversion, Elijah was ordained an Elder in the Melchizedek Priesthood. (It is recorded in several instances that Elijah's ordination was performed by the Prophet Joseph Smith himself.) His December 26, 1884, obituary in the *Deseret News* reported that he was "ordained an Elder as appears by certificate dated March 3rd, 1836." Elijah was baptized in Kirtland the same year the Prophet Joseph revealed to the Saints the Lord's will that a temple be erected there in His honor. As did all the saints of that period, Elijah surely dedicated long hours in building up that great temple unto God.

"As a member in good standing, [Elijah] was promoted in the Melchizedek Priesthood to the rank of Seventy December 20, 1836 by Zebedee Coltrin."² He received his patriarchal blessing at the hand of Joseph Smith, Sr., that same year. Interestingly, the declaration of Elijah's lineage from the House of Israel, as is custom in such blessings, was not given at that time. He was proclaimed an "orphan,"

though his blessing later promised "thou shalt be made equal to thy brethren, and thy soul white in eternity and thy robes glittering."³

"I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren."

—Luke 22:23

During the late 1830s, Elder Abel was called to serve a mission in New York State and Canada. His success as a missionary is little known, yet there are a few recorded events that shed light on the difficulties he faced as a black man called to preach unto every nation during a period of slavery and racial intolerance in the United States.

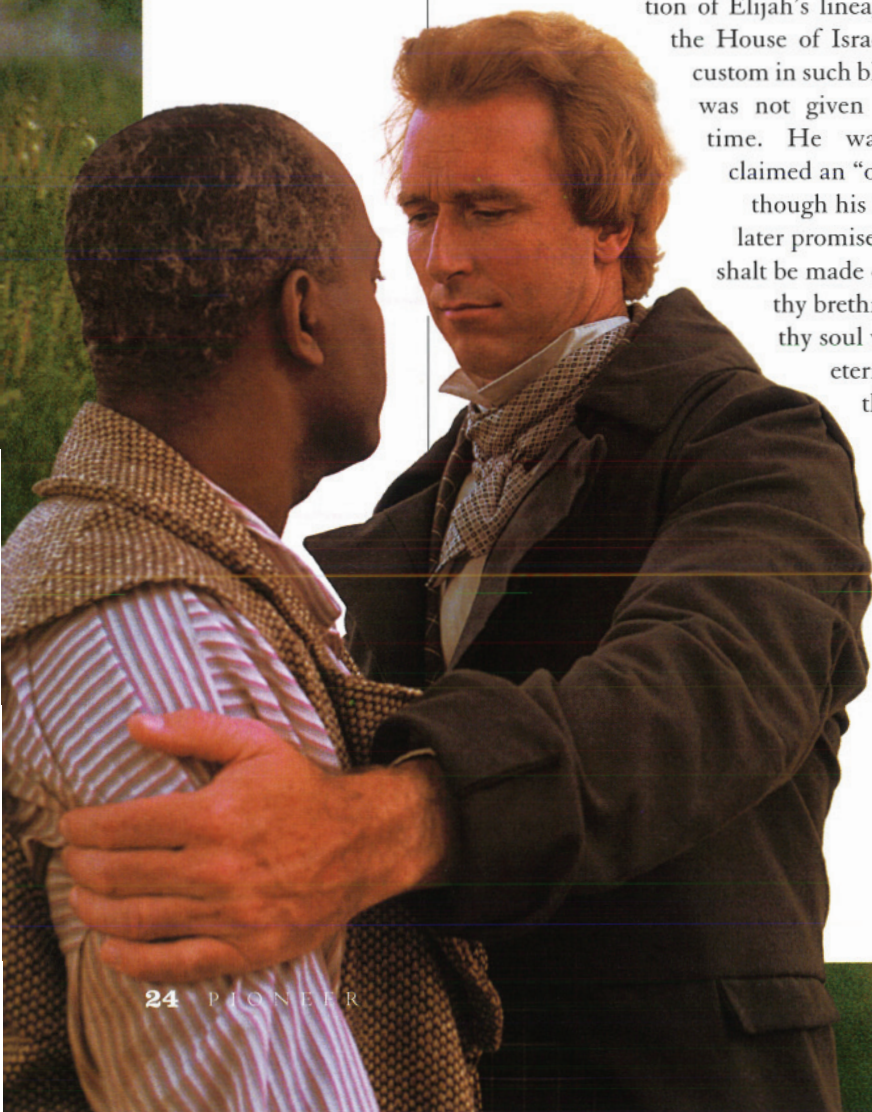
One such story reports that the non-LDS residents of St. Lawrence County, New York, "accused Abel of murdering a woman and five children. . . . Handbills were pasted up in every direction...and a great reward offered for him." Elijah was successful in proving himself innocent of the false charges held against him, and he left the community "unmolested."⁴

Elijah also faced trouble with fellow Saints from time to time. While serving in Canada, he was supposedly challenged on some of his teachings, one being that "there would be Stakes of Zion in all the world, [and] that an elder was a High Priest and had as much authority as any HP." He was also accused of threatening to hit another elder, commenting that "the elders in Kirtland make nothing of knocking down one another. . . . The topic of Abel's behavior came up in a meeting of church members, which included Joseph and Hyrum Smith...but no disciplinary action was taken."⁵

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." —Ephesians 2:19

Despite growing antagonism between blacks and whites elsewhere in the United States, Elder Abel enjoyed full fellowship in the Church and within the community of Saints after returning from his mission. From Ohio, he followed the body of the church to Nauvoo, where he reportedly lived in close contact with the Smith family. According to one account, Abel was "intimately acquainted" with the prophet and lived at his home.⁶

Elijah spoke often of being at the bed-



side of Joseph Smith, Sr., near the time of his death. He was also a member of a seven-man rescue team (including Hosea Stout, Tarleton Lewis, William Hickman, John Higbee, Uriel Nickerson, and George Clyde) that went to the aid of Joseph Smith one of the many times he was falsely arrested in Quincy. The Prophet made mention of the incident in *History of the Church* several years after it occurred.

Temple records state that Elijah participated in several baptisms for the dead during his residency in Nauvoo. In 1840 he was baptized for his mother, Deliah, and in 1841 for a daughter of the same name, who was believed to have been born then taken from him before his exodus into Canada. (In the early church, baptisms for the dead, performed in the Mississippi River before the Nauvoo Temple was completed, were often done by men as proxies for women and vice versa.) The temple ordinance records note that Elijah was also baptized for John F. Lancaster, a friend.

Elijah was a carpenter by trade and joined with several other craftsmen in the area to found the House Carpenters of the Town of Nauvoo. "In February 1840, the group published a small 'book of prices' which outlined uniform rates to be charged by these Nauvoo carpenters."⁷

Recognizing his talent and natural ability in carpentry and wood work, the Prophet Joseph, according to Abel's recollection, "appointed [Elijah] to the calling of undertaker."⁸ Along with his work in the local carpenter's "union," Elijah served the Prophet and entire community faithfully as an undertaker in the city of Nauvoo. In the formidable years of the city's settlement, his services were most likely in high demand. Records of Church history indicate unusually high numbers of deaths during that period, mainly associated with malaria and other deadly frontier diseases.

"Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." —Isaiah 48:10

For reasons unknown, Elder Abel moved from Joseph's "city beautiful" to Cincinnati, Ohio, in 1842. It is noteworthy

that he moved from Illinois before the full endowment was offered in the Nauvoo Temple. Just as in Kirtland where all the Saints dedicated long hours to temple construction, the Saints in Nauvoo worked diligently to build their own temple as well. It is safe to assume that while in Illinois, Elijah Abel also dedicated his carpentry skills to glorify the temple, a sacred house he was never to enter.

Elijah continued his work as a carpenter in Ohio and there met and married Mary Ann Adams. (According to census records dated 1860, Mary Ann was born in 1831 or 1832. Assuming those records were accurate, she was an estimated 17 years younger than Elijah). He and his new wife were faithful to their covenants and dedicated their services to the small branch they attended in Cincinnati.

Elder Abel was active in the daily affairs of the branch, even being noted as having "preferred a charge against three women for their failure to attend church meetings and for speaking 'disrespectfully of the heads of the church'."⁹ His good name and steadfast allegiance was well known. Joseph Smith even alluded to Elijah and his respectable standing in the church and local community during that period by declaring, "Go to Cincinnati...and find an educated negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability."¹⁰

Despite this period of peace and prosperity, and in spite of his faithful activity, Elijah (along with several other African American members at the time) was soon faced with the first of what would become several humbling experiences in reference to his Church membership and standing as a priesthood holder.

According to historian Newell G. Binghurst, several Church authorities attended a meeting with Elijah in Cincinnati where they requested that he restrict his preaching to members of black communities only. Though he had served a faithful mission and was still recognized as a participating member of the Quorum of the Seventy, Elder Abel was asked to limit his activity to the colored population. Elijah was faithful to the direction given him. He has been direct-

Despite growing antagonism between blacks and whites elsewhere in the United States, Elder Abel enjoyed full fellowship in the Church and with-in the community of Saints after returning from his mission.



Elijah's story is significant to many because of the legacy of faith he lived in the face of adversity and the legacy of faith he left for today's Saints to carry forward.



ly quoted as having responded, "I have no disposition to force myself upon an equality with white people."¹¹

By the spring of 1847, this and other more concrete indications of priesthood denial to black members were becoming evident. The exact date the practice began is unknown, but it appears that it was some time after the 1844 martyrdom of Joseph Smith. Although there are questions in regard to the initial extent of the application of such practices, the universal application of black priesthood denial was clearly defined by Brigham Young in 1849. He is recorded as having stated "the Lord cursed Cain's seed with blackness and prohibited them the priesthood."

"Behold I go forward, but he is not there; and backward, but I cannot perceive him...but he knoweth the way that I take: when he hath tried me I shall come forth as gold."

—Job 23:8-10

Elijah and his young family, consisting then of the first three of five children born to he and Mary Ann, migrated from Ohio to Salt Lake City in 1853. (The 1860 Salt Lake census lists the Abel children's names as Moroni, Enoch, Anna, Deliah, and Elijah.) In Utah, Elijah found his rights to priesthood authority and "status within Mormonism" largely undermined. "While no effort was made to declare Abel's priesthood authority null and void (despite later suggestions to the contrary), Abel was prohibited from participating in certain temple ordinances considered essential for full Mormon salvation."¹²

Elijah repeatedly contacted President Young seeking the privilege of having his wife and children sealed to him in the Salt Lake Temple. His requests were repeatedly denied. Undaunted, Elijah remained faithful to his baptismal covenants, offering to serve in any capacity in the Mill Creek Ward in Salt Lake where he and his family attended.

Church records denote that Elijah, his wife, and oldest son Moroni, were rebaptized

THE NATIONAL SOCIETY OF THE SONS OF UTAH PIONEERS
HYDE ENCORE TOURS AND TRAVEL

presents

Heart of the West Heritage Tour

July 11-20, 2001 • 10 days, 9 nights

tour includes:

MARTIN'S COVE THEODORE
MT. RUSHMORE
BISMARCK TEMPLE SESSION
20 INCLUSIVE MEALS
DELUXE HOTEL ACCOMMODATIONS

ROOSEVELT NATIONAL PARK
LITTLE BIGHORN BATTLEFIELD
BILLINGS TEMPLE SESSION
BUFFALO BILL HISTORIC CENTER
YELLOWSTONE NATIONAL PARK

\$1399.00 pp Double • \$1299.00 pp Triple • \$1240.00 pp Quad

For over a decade, Hyde's Encore Tours have hosted SUP and friends to such destinations as:
Canada, Mexico, Southern States, Nauvoo, and cruises.

For brochure and information contact: Hyde's EncoreTours: 1-801-966-4242 or 1-800 748-4242
Email: info@hydetour.com • Website: www.hydetour.com • SUP Headquarters: 801-484-4441

For 2001 Hyde's Tours is proud to offer these special inspirational LDS tours: History Heritage and Hope; Eastern Church History and Fall Foliage; Missouri/Nauvoo and Palmyra (with special guest lecturer Elder Hartman Rector Jr.). **Call for Details.**

during the "Mormon Reformation" of 1857 and that, in 1877, "Bro Elijah Abel was notified that he was still a member of the Third Quorum" of Seventies.¹³

While living in Utah Elijah continued to support himself and his growing family doing carpentry work. There is evidence that for a short period he and Mary Ann also managed the Farnham Hotel in Salt Lake City. The family may have lived in Ogden, Utah, for a time, where it was rumored that he and his family "went around from ward to ward...putting on minstrel shows."¹⁴

The Abels were active Church members, dedicated to their faith and to Christ's restored church. Despite some financial challenges and trouble with a willful oldest son, they lived quiet and happy lives. Much to his dismay, Elijah's wife, Mary Ann, died of pneumonia in 1878, leaving him alone in the world and fearful of being alone in the world to come. Shortly after Mary Ann's death, Elijah renewed his application for temple endowments, this time to Brigham Young's successor, John Taylor. "Taylor submitted Abel's request to the Council of the Twelve which rendered 'a decision unfavorable to Brother Abel'."¹⁵

"How beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea from this time henceforth and forever!"

—Mosiah 15:17

Although his appeals for temple blessings were denied, Elijah was an active member of the Third Quorum of the Seventies as late as 1883. In that same year, Elder Abel, then in his late seventies, was called to serve a third mission for the Church. He was set apart by Apostle Joseph F. Smith and set out to preach in Ohio and parts of Canada. Despite his desire to serve, Elder Abel's mission was cut short due to ill health. He returned to Utah in early December 1884. He died two weeks later. The editors of the *Deseret News* remembered him as follows:

In the 13th Ward, December 26, 1884, of old age and debility, consequent upon exposure while laboring in the ministry in Ohio, Elijah Abel. Deceased was born in Washington

County, Maryland, July 25, 1810; joined the Church and was ordained an Elder as appears by certificate dated March 3d, 1836; was subsequently ordained a Seventy as appears by certificate dated April 4, 1841; labored successfully in Canada and also performed a mission in the United States, from which he returned about two weeks ago. He died in full faith of the Gospel.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." —Proverbs 4:18

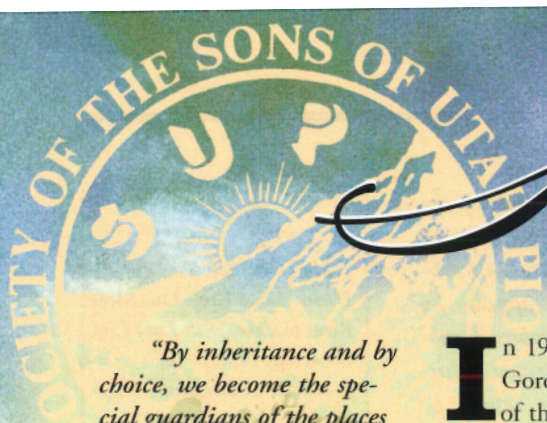
As explained by Newel Binghurst, Elijah Abel's story is significant for several reasons. "First, Abel's changing status was a microcosm of what happened to all Mormon blacks during the nineteenth century. Up until the 1840s, Mormon blacks were accepted in full Mormon fellowship including the right to receive the Priesthood. However, by 1849 this was no longer the case; Mormon black priesthood denial was a recognized churchwide practice. Even though Abel 'got in under the wire' in receiving the priesthood, he and all other black Mormons were unable to participate in temple ordinances."¹⁶

Binghurst's second reason is simply that Elijah Abel was the first black man ordained to the priesthood. He was the first black man to serve a mission for the church (Elijah actually served three missions; two full time in the 1830s and 1880s and a local mission in 1843) and was the first black man to have descendants hold priesthood offices.¹⁶ All duly noted, Elijah's story is significant to many because of the legacy of faith he lived in the face of adversity and the legacy of faith he left for today's Saints to carry forward.

"He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the church may be ordained to the priesthood without regard for race or color" (*Doctrine and Covenants—Declaration 2*). ▼

Notes

1. Margaret Blair Young and Darius Aidan Gray. *One More River to Cross*. Salt Lake City, Bookcraft, 2000, p. 18.
2. Newell G. Binghurst, "Elijah Abel and the Changing Status of Blacks within Mormonism," *Dialogue: A Journal of Independent Mormon Thought*, Vol. 12. Arlington: Dialogue Foundation, 1979, p. 24.
3. Joseph Smith's patriarchal blessing record, 88, recorded by W. A. Cowdery.
4. Binghurst, "Elijah Abel and the Changing Status of Blacks within Mormonism," p. 25.
5. Kate B. Carter, *Negro Pioneer, Salt Lake City, Daughters of Utah Pioneers*, 1964, p. 15.
6. Binghurst, "Elijah Abel and the Changing Status of Blacks within Mormonism," p. 24.
7. *Ibid.*, p. 25.
8. *Ibid.*, p. 26.
9. Smith, *History of the Church*, Salt Lake City, 1902-912, IV, January 2, 843.
10. Young and Gray, *One More River to Cross*, p. 224.
11. Binghurst, "Elijah Abel and the Changing Status of Blacks within Mormonism," p. 28.
12. *First Quorum of Seventies Minute Book*, June 6, 1877.
13. Binghurst, "Elijah Abel and the Changing Status of Blacks within Mormonism," p. 29.
14. *Ibid.*
15. *Ibid.*, p. 30.
16. *Ibid.*



Keep the

"By inheritance and by choice, we become the special guardians of the places and events that commemorate the deeds that glorify our pioneer ancestors. This is a noble task committed to willing and capable hands.

"In the discharge of this responsibility we are sure to catch the spirit and develop the attitude of those whose memories we seek to perpetuate. The things we do for them will contribute to our own lives and help to build into our own characters the virtues that made possible their achievements.

"Rising above all earthly monuments of material contributions which we might make to their memories will be a manifestation in our own lives of the faith, the fortitude, the courage that sustained them.

"The highest proof of gratitude on our part is the will to carry on."

—Bryant S. Hinckley

In 1950, Bryant S. Hinckley, father of Gordon B. Hinckley (now president of the LDS Church) and then chairman of the Sons of Utah Pioneer committee that prepared material for publication in "The Voice of the Pioneers," penned these memorable words. Brother Hinckley's sentiments were timely 50 years ago—and they are just as timely today.

Since its inception, the mission of the National Society of the Sons of Utah Pioneers has been to "honor the Pioneers, who entered the Utah Territory prior to May 19, 1869, by promoting educational, historical, and social activities that will preserve their history and artifacts and perpetuate their ideals." One of the ways this national organization fulfills that sacred mission is through the *Pioneer Magazine*, a publication that has been in existence in one form or another since the 1920s.

Through the years the *Pioneer* has served a variety of purposes. In its pages, SUP members could find out about chapter activities, discover what fellow chapter members were doing, and read about the honorable lives led by men and woman who had dedicated their lives to the Lord, their families, and their communities.

As the SUP has grown, the *Pioneer* has changed too. In the last decade, the magazine has focused more and more on pioneer issues, principles, events, and people. "We're trying to publish a magazine

that is both family oriented and that also tells the inspiring stories of the tremendous sacrifices made by our ancestors," observed John W. Anderson, President of the Past Presidents Council and Director of the *Pioneer*. "The *Pioneer* preserves their ideas and ideals."

Brother Anderson recalls a recent trip to the supermarket. "I went into the store to buy a card," he remembers, "and the magazines were nearby. There were two aisles of magazines, each rack about five feet tall. I stopped to look and was shocked at the covers and titles of the articles. Even my mother's favorite magazines of yesteryear now contain articles that were so suggestive I would be embarrassed to be seen reading them. Those are not the type of magazines that you want to display on the coffee table in your living room or the type of magazine you'd like your grandchildren to find in your home. The *Pioneer*, on the other hand, is a publication you can read with good feelings and display with pride."

Consequently, the SUP has created an SUP Pioneer Trust Fund, which allows interested individuals to donate any amount of money to preserve and continue the publication of the *Pioneer*. There are no administrative costs charged to this fund; all money collected goes directly to the Pioneer Trust Fund.

"Our intent is to raise sufficient monies that the interest from the



Legacy Alive

trust would cover the necessary costs," explained Brother Anderson. "Of course, that will take us quite a while, but we're hopeful our members will recognize the incredible value of the *Pioneer* and will want to be involved in such a worthwhile cause."

Donations, which are tax deductible, can be any amount, and donors will be recognized in every issue of the *Pioneer* in a Pioneer Hall of Fame. "Some of our members have already contributed," Brother Anderson observed. "They are the first of what we hope will be many members of our Pioneer Trust Fund Hall of Fame."

Some individuals have expressed the intent to endow the *Pioneer Magazine* in their family trust or will. If requested, the SUP can offer legal assistance in these matters.

The Pioneer is published quarterly and is funded from three sources: a subsidy from the SUP organization, subscriptions, and advertising. "The Pioneer is not a self-sustaining publication," observes H. Allen Luke, National SUP president. "Costs of producing the magazine are rising, and the national organization has great difficulty covering the costs. But we are also very reluctant to stop publication of such a fine and valuable magazine."

Levels of contribution to the PIONEER MAGAZINE TRUST FUND



HANDCART

\$50-\$99



OXCART

\$100-\$499

John O. Anderson



COVERED WAGON

\$500-\$999

Ray H. Barton, Jr.

H. Alan Luke

Francis A. Madsen, Jr.



BIG MOUNTAIN

\$1,000-\$4,999

Mills Chapter, SUP



THIS IS THE PLACE

\$5,000-\$9,999

John H. Morgan, Jr.



ENSIGN PEAK

\$10,000 and
above

Please send your donations to: Pioneer Magazine, National Society of the Sons of Utah Pioneers, 3301 East 2920 South, Salt Lake City, UT 84109.

The Pioneer, Camp of Israel, 1847. © by Glen S. Hopkinson, used by permission.

SUP Chapter Highlights

Sons of Utah Pioneer chapters around the country are busy making a difference in their communities as well as fostering a feeling of fellowship among their members. Here are a few chapter highlights.

(If you'd like your chapter's activities included in this summary, please send pertinent information to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109. You can also email us at sonsofutahpioneers@networld.com.)



• Antelope Island, as normally seen from the eastern side of the Great Salt Lake, appears to be nothing more than a barren mountain. When viewed more closely, however, it becomes much more. The island has its own unique ecology and interesting features, including the historic Garr Ranch, hiking and riding trails, a well-staffed visitors center, and a beach of unusual "soft" sand.

It is for this reason that the **Buena Ventura Chapter** makes periodic trips to the island to accomplish service projects. The trips, in addition to offering the opportunity to be of service to the state, give chapter members a chance to renew their fascination with the island and its history.

The chapter recently had its monthly meeting on the island and took advantage of the trip to plant dozens of daffodils and tulip bulbs around the Garr ranch house to help beautify the area. Those who wish to know if the event was successful will be able to find out for themselves this spring as the bulbs add color to an area already colorful in its history.

This trip was a follow-up to a previous outing where chapter members made it possible for visitors to see the numerous forms of wildlife that inhabit the area by building a boardwalk out to the eastern edge of the island. They also replaced numerous rotted gate and fence posts and repaired broken fencing.

Programs at the island meeting are an opportunity to learn more of the history of the island by listening to speakers who work on the island or who have studied it extensively.



• Members of the **Mills Chapter** had an interesting meeting in January. The group welcomed guest speaker F. R. Michael Enfield. A convert to the LDS Church, Brother Enfield contracted to build the Washington, D.C. Temple Visitors Center. After completing that project, he went to work for the Church, being project manager for the Seattle, Atlanta, Denver, and Portland temple, as well as the Family History Library.

He returned to Salt Lake City to super-

vise the reconstruction of The Inn at Temple Square and the Hotel Utah. After that, he was assigned to oversee the temple construction in Asia, the Pacific, and parts of the United States and South America. He has been involved in the construction of the Bountiful, Mt. Timpanogos, Vernal, Hong Kong, and Cochabamba (Bolivia) temples. He is now Director of Technical Services for the Temple Building Department; he is involved in trying to develop components and systems that can be purchased in large quantities or the standard small temples rather than purchasing them one at a time. He also handles the selection, training, and direction of the missionary couples called to assist in the construction of the temples.

New Officer Training

The Sons of Utah Pioneers Executive Council and national officers held its annual training seminar on January 13. Newly elected officers from local chapters (and their wives) attended the one-day event, aimed at educating and helping new officers fulfill their responsibilities.



Robert Pederson

The seminar began with a general session where national officers spoke. The men and women then separated, with men attending a general men's session where several speakers discussed the various elements and purposes of a successful SUP chapter. Officers then attended a variety of breakout sessions, with each position receiving specialized training. During these sessions the wives of those in attendance attended a ladies' session.

The day ended with a delicious dinner and a highly entertaining program, which included an enlightening keynote address by Andrew A. Lambert on the history of the This is the Place Heritage Park and performances by outgoing National SUP President Ray Barton, who played a violin duet with his wife, Helen. Their daughter, also named Helen, accompanied them on the piano.



Executive board members of the Mesa Arizona Chapter are sworn in at a recent meeting (photo courtesy Wallace L. Burgess).

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forbears on the other side of the veil.

Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

William H. Adams
Murray

Maxwell B. Cox
Mesa

J. Smith Decker
Mesa

Donald Lott Fox
Mills

Clarence W. Giles
Mesa

Avard B. Hall
Mesa

Henry Bartley Heiner
South Davis

Lyle Hilton
Mesa

J. Allen Humphries
Hurricane Valley

Howard C. Lane
Mesa

H. Russell Margetts
Heritage

Keith MacDonald
Mesa

Newell Palmer
Mesa

Joseph Fielding Patrick, Sr.
South Davis

Kenneth Reed Sanders
Murray

Gordon Stirland
Hurricane Valley

Homer Q. Stringham
Holladay

James Thomas Taylor
South Davis

Martin Ray Young, Jr.
Mesa



Officer training photos courtesy Richard Frary.

NATIONAL ENCAMPMENT 2001

Ricks College ■ August 16, 17, 18

New Frontiers, New Challenges, New Opportunities



*Elder David A. Bednar
5th Quorum of Seventy*

An Encampment to Remember in the Upper Snake River Valley

Join SUP members from around the country at the 2001 National Encampment, held on Ricks College (soon to be renamed BYU-Idaho) campus August 16-18. Keynote speaker will be Elder David A. Bednar. Encampment highlights include a welcome banquet, brunch before tours, dinner with music and historical speakers, an awards luncheon, a President's Banquet, and other inspiring and interesting activities.

Thomas E. Ricks

Early settlers, including Thomas E. Ricks, were sent to the upper valley as the railroad moved north from Utah. Rexburg was founded as Mormon settlement and was the site of the academy that later become Ricks College and is now to become BYU-Idaho.

First home of Ricks College pictured below.



AN ENCAMPMENT Q&A:

Answers to Common Questions about the 2001 Encampment

■ What significance does Rexburg have in pioneer history? How does the Encampment theme fit in?

Early settlers, including Thomas E. Ricks, were sent to the upper valley as the railroad moved north from Utah. Rexburg was founded as Mormon settlement and was the site of the academy that later become Ricks College and is now to become BYU-Idaho. Details of this history will be given in our Friday evening meeting during the encampment.

Like all new settlements, the area experienced challenges as well as opportunities, which brings us to our theme: New Frontiers, New Challenges, New Opportunities. This applies to the early settlers, the transition of Ricks College to BYU-Idaho, and our lives and the lives of our families today. The entire Encampment will be built around this theme. Our Encampment will be held on the Ricks College/BYU-Idaho campus.

■ What is planned for the Encampment?

Our keynote address on Thursday, after our opening banquet, will be by Elder David A. Bednar of the Fifth Quorum of the Seventy, President of Ricks College/BYU-Idaho. He will be able to provide interesting information about the transition of the college, as well as a stimulating address on the theme itself. All of our meals will be prepared and served by the excellent food services staff of the college.

Our tours and evening meeting on Friday will center on the history of this upper valley. Each of the bus tours (four different

ones available) will be led by well-prepared historians and will give insight into this fascinating history. The tours will be on air-conditioned buses and vans. There will also be time to visit the campus, including the beautiful demonstration gardens; arrangements have also been made to visit the Shirley Wood Art Shops. Free tickets will regulate the traffic there. In addition, we will have material available for self-guided tours around Rexburg and the surrounding area for those who are interested.

President Mark Ricks, President of the Idaho Falls Temple and a past president of the USRV Chapter, will be our guest speaker at the President's Banquet Saturday evening. There will also be excellent musical groups performing at each banquet.

■ What is there to see in the Rexburg area?

In the material sent to every chapter president, 24 different places were described which are close to Rexburg, including Craters of the Moon, Yellowstone Park, Grand Teton Park, and several less prominent but very interesting sites. This list can be obtained from your chapter president. For those who would like to make their Encampment trip a vacation trip, there are many things to see and do in the area.

■ Is there sufficient housing in Rexburg?

There is sufficient motel space in Rexburg for everyone if they register early. If spaces fill up in town, additional motel space is available in nearby St. Anthony, Rigby, and Idaho Falls. That motel information was included in materials sent to chapter presidents and will also be sent to Encampment applicants. There are also RV campgrounds in the area. Several motels are extending a special rate to Encampment attendees.

Four bus tours are available; participants must sign up for tours when registering (all tours are led by experienced guides and a light lunch is provided).

■ **Tour #1:** Hess Heritage Museum, a wonderful tour of the Dan and Mary Hess ranch, its multiple-building museum, and the beautiful Upper Mesa Falls near Ashton, Idaho.

■ **Tour #2:** Teton Flood Museum and the Teton Dam site (a detailed presentation of the collapse of the Teton Dam in 1976 and its effect on the downriver communities).

■ **Tour #3:** "From Trappings to Sugar Beets." Visit the sites of the early history and development of the valley.

■ **Tour #4:** "Pioneer Irrigation in the Snake River Valley." Visit the sites of great historical importance in this critical development of the area's growth and success.

In addition, Yellowstone and Grand Teton National Parks are nearby, as are Craters of the Moon, Island Park, and many other areas of natural beauty and interest. Special arrangements have also been made for encampment participants to visit the Shirley Wood Art Shops.

REGISTRATION FORM: 2001 NATIONAL ENCAMPMENT, REXBURG, IDAHO, AUGUST 16-18

Member Name: _____ Spouse: _____ Phone () _____ SUP Chapter _____

Address: _____ City: _____ State: _____ Zip: _____

Select 1st & 2nd
Choices

☐ Bus Tour 1

☐ Bus Tour 2

☐ Bus Tour 3

☐ Bus Tour 4

	\$80.00	\$90.00	\$45.00	\$15.00	
	Early Registration	Late Registration	Saturday Only	Bus Tour	TOTAL
Member:	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Spouse:	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
					\$ _____

Mail Check and Registration form to:

Gail Cazier ■ 582 Gemini Drive ■ Rexburg, Idaho 83440

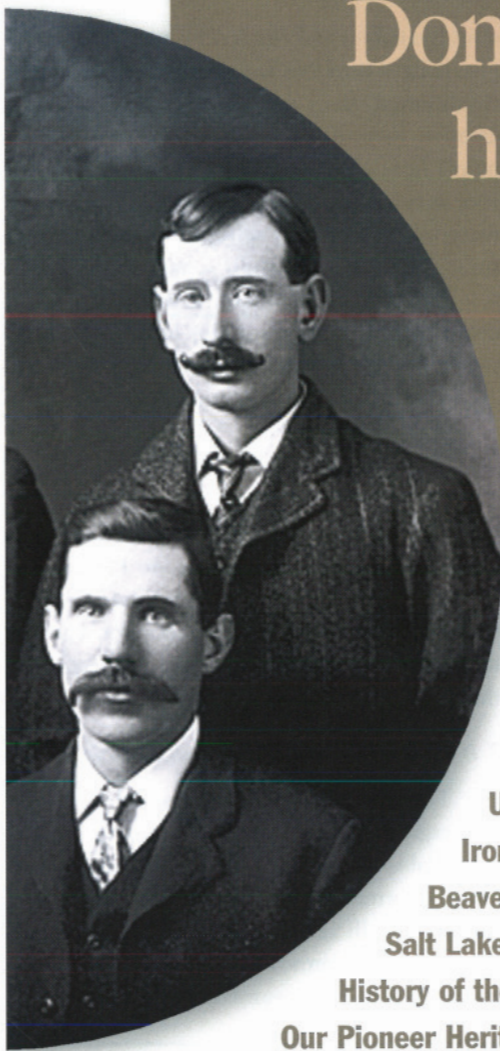
Phone: (208) 356-3030

TOTAL Amount Enclosed: \$ _____

Make Checks Payable to: Rexburg SUP National Encampment

Don't settle for half of your heritage.

Let us help you tell the full story
of your Utah legacy with instant
access to these exclusive online
resources for your family history.



**Pioneers and Prominent Men of Utah
Daughters of Utah Pioneers
and Their Mothers**

Utah Census Indexes, early to 1870

Utah County, Utah Cemetery Index

Iron County, Utah 1910 Census Index

Beaver County, Utah 1900 Census Index

Salt Lake Tribune Obituaries, 1991-1999

History of the LDS Church, History of Utah

Our Pioneer Heritage, LDS Biographical Encyclopedia

Plus, access over 2,700 instantly searchable databases.

FREE Trial

Go now to
www.ancestry.com/freetrial
and enter access code F11ND
for your FREE 14-day trial

**Join Ancestry.com today and you'll
receive the following great benefits:**

- Unlimited access to over 700 million names for less than \$5.00* a month
- **FREE GIFT!** Ancestry Reference Library 2000 CD-ROM** (\$49.95 retail value)
- Over 2,700 databases, with new databases added every business day
- Access to more than 125,000 genealogy message boards
- Membership plans for less than it would cost to buy one genealogy CD-ROM

See for yourself

why over

300,000

people subscribe

to Ancestry.com.

Call 1-800-262-3787
and we'll help you get started today.

Ancestry.comSM
Part of MyFamily.com, Inc.

*Annual rate of \$59.95. 300 million more names available with subscription to Census Images Online.
**Macintosh* users receive four quarterly issues of *Genealogical Computing* instead of the ARL CD-ROM.
© 2001 MyFamily.com, Inc. All Rights Reserved. Information herein is subject to change without notice.